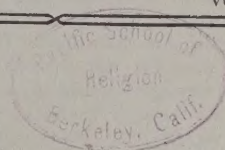


The American Friend

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Preaching with a Purpose

JOHN R. WEBB

Lesson from the Sunset

MARIETTA CARTLAND

From Lava Beds to Ministry

STORY OF FRANK MODOC

Quaker Life Conference

WM. L. PEARSON

Kansas Young Friends Conference

ON THE HORIZON OF THE CHRISTIAN CHURCH

HELPING THE JEWS IN EASTERN EUROPE

About half the Jews of the world live in East Europe. Post war events have thrust them into an economic and social pass possibly as disastrous as anything in the entire troubled history of Jewry. The Russian revolution abolished the occupations which were almost their entire livelihood. The present economic "near-collapse" of Poland has fallen with great weight upon the Jews, so that ninety-five per cent of them are estimated to be unemployed. Kindred difficulties have befallen other Eastern European Jewish populations. The burden of keeping this vast population alive has fallen almost entirely upon the American Jews. They have contributed about \$100,000,000 since the war through organizations, and probably as much more through personal gifts sent across to friends and relatives. This achievement stands as one of the most remarkable generousities on record. The current appeal for \$25,000,000 bids fair to be fully met. The response has been such as to move many non-Jews to give. Striking gifts have been that of \$100,000 from the Rockefeller Foundation and a subscription from Cardinal Hayes. The money is being used most efficiently in establishing the Jews in agricultural and other new occupations with very gratifying results.

UNITY THROUGH KNOWLEDGE OF LANGUAGE

China may become unified through the craze for learning, which has grown up since the adoption of the 600-character system of writing originated by S. V. Yen, a Chinese Y. M. C. A. secretary. Mr. Yen, with other educators, is responsible for the simplification of the alphabet by selection, which enables the peasant or coolie class to gain a writing and reading vocabulary sufficient for everyday needs. Two movements began in China for the simplification of the alphabet; one leaned toward the phonetic system, and the other toward a selection of the most common characters from the present alphabet. The former method would automatically have broken the country up into a score of different written languages,

as it is even now broken up into different spoken languages. Then the dream of Chinese unity, a unity which has always existed among the educated classes but which to be complete required a common medium of expression among the peasants as well, would have been in vain. Through Mr. Yen and others, the character system was adopted. Now 6,000,000 people—not many out of a population of 400,000,000, but still an appreciable beginning—are learning for the first time to read and write. So enthusiastic have some towns become that penalties for illiteracy are being inflicted. One city announced that after a certain date an "ignorance tax" would be imposed on any one going to the markets who could not read.

THE PROBLEM OF INTERNATIONAL ETHICS

Most of the propaganda for better international relations has no effect whatever on the practice of governments in the opinion of L. P. Jacks, editor of the *Hibbert Journal*, who discusses international ethics in *Foreign Affairs* (New York). The present insistence of governments that no "sovereign rights" can be renounced seems to make international ethics impossible. Only a very low degree of morality can be reached by the "live and let live" method, and even that is impossible unless everyone concerned is on an equal basis. Dr. Jacks believes that talk of "the Christian spirit in international relations" is lost unless those who advocate it are ready to answer affirmatively such questions as: "Do they realize that the introduction of the Christian spirit into international relations is impossible without the willingness of all nations to sacrifice interests of greater importance? Are they themselves willing that their own nation should die to live? Are they prepared to go to their government with that demand, or to fight the next election on that basis?" We cannot have a real international ethic, he thinks, until nations as nations acknowledge a given standard "in the same sense that the law which forbids stealing is acknowledged by individual citizens, or at least by the vast majority of them." In this sense any existing international ethic is "of the most elementary and uncertain kind and quite inadequate to give moral direction to the powerful national interests which come into collision and call for reconciliation on the field of foreign policy."

BREAKDOWN OF COLLECTIVE BARGAINING

During the recent meetings of the National Council of Evangelical Free Churches of England, a sociological conference was held, at which Professor Ramsay Muir spoke on relations between employers and employees. The substance of his address is thus summarized in *The Free Church Chronicle* for April, 1926: "It seemed to him clear that the industrial system which existed in England was on the verge of a breakdown. By this he did not mean capitalism, but the system of collective bargaining under which two essential factors in production were arrayed in highly organized hostile armies against each other. The system might be brought to an end by means of a conflict which, whatever side wins, must mean ruin to the community. It might, on the other hand, be ended by the organization in its stead of an effective method of co-operation. If that came about, then we should in this generation be passing into a new stage in the age-long story of the development of the methods by which men had got to get the work of production done. In his opinion the crux of the controversy turned upon the just distribution of the results of that cooperation. The distribution would have to be radiantly and obviously just, before it would create peace."

A great task demands great coöperation. The strife and confusion in our individual and political life and the prevalence of lawlessness and crime are among the disturbing factors that are bringing church leaders to the realization of the truth,—that Christianizing America is too great a task for a divided church.—Mrs. JOHN FERGUSON.

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WALTER C. WOODWARD, Editor

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EDITORIAL

A Specious Plea for Preparedness

MILITARY enthusiasts invariably fall back upon one final argument for preparedness, which to their way of thinking is a "knock-out." Appealing to sentiments that do us all honor, they advocate military training in time of peace as an effective means of protecting the lives of our soldiers when war comes. They maintain that thousands of our boys were needlessly sacrificed during the World War because they had not been subjected to years of careful training for the evil day. In a recent issue of *The American Legion* this plea was made by Rupert Hughes, a popular writer. Peace advocates are in debt to *The Des Moines Register* for a very effective answer to this superficial argument. Since the latter is so often made and so greatly relied upon, we quote liberally from the *Register* editorial for the purpose of giving readers some good ammunition on this specific point.

"Probably in the whole history of war there is no record of needless waste of life such as the military commanders of that first year forced upon the trained armies of Germany, England and France. Certainly Germany was not unprepared in any sense when the war broke, and yet Bernhardt shows that Germany was taken by surprise at every turn of events. Nothing came as the German commanders had planned. 'The introduction of new weapons changed the form of operations completely.' The expeditionary army of England, trained for eight years for the world war, was mowed off like prairie grass because the military men were not prepared.

"As a matter of fact there is no such thing as being prepared for the next war, for the next war never comes as it is expected. In every war of recent times human life has been wasted until a new set of tacticians could be developed, and the old generals displaced. Not one of the commanders of the world war survived the condemnation of the first year's fighting.

"If writers like Rupert Hughes would study the history of campaigns they would speedily discover that men might as well drill with bows and arrows as with the weapons of today, in so far as avoiding 'needless loss of life' in the next great war.

"This talk about preparing for the next war by training in the methods of the last war is to run directly counter to everything we should have learned from the world war. In wasteful loss of life nothing in all the wars is to be compared with the German open rush of massed men on the artillery of that first assault, and the proud parading of

England's expeditionary army on the open plain before rapid firing artillery.

"The Americans lost fewer lives needlessly than any one group, because the Americans entered the war knowing how it was being fought. Six weeks' training in the actual methods of war will beat six years' training in the methods of some old war."

Marking the Road to Freedom

IN the little town of Fountain City, in former times known as Newport, ten miles north of Richmond, Indiana, stands the old home of Levi Coffin, long known as the Union Station of the Underground Railroad. Operating in ante-bellum days, this so-called railroad carried thousands of Negro slaves to Canada and freedom. Friends were very active in these operations and their leader, Levi Coffin, was called the President of the Underground Railroad. Those who have read his reminiscences found them hardly less thrilling than the story of Uncle Tom's Cabin itself.

On Sunday, August 29, Fountain City was the scene of impressive exercises commemorating the slave-running activities that radiated so largely from the old Coffin home. Accompanied by a fitting program of speeches and pageantry, a bronze tablet was placed on the historic building, naming it as a landmark on the old road to freedom.

It is well for a people thus to mark its places of historic significance, and especially those associated with the quest for human liberty. It is much easier and more pleasant, however, to mark the old trails than to continue to blaze new ones. The greatest benefit to be derived from such commemorative exercises as those held at Fountain City is lost if those who participate in them are not inspired with a new sense of responsibility and with fresh devotion and courage for doing their part for advancing the cause of freedom. This is peculiarly applicable to Friends and their relation to the race question, in view of their well known activities in behalf of the slaves. We were very zealous in helping the Negroes away from us on their way to freedom. Are we equally zealous to help them to the higher freedom of the spirit among us? In many respects the issues now facing them—and us—are more portentous than those of abolition days. Do we still have Levi Coffins among us? Are we prepared to make a contribution to human freedom that will warrant posterity in commemorating our deeds a half century or so hence?

Preaching With a Purpose

BY JOHN R. WEBB

Read at Indiana Yearly Meeting on "Ministry and Oversight"

BY the foolishness of preaching," wrote the Apostle Paul, "It has pleased God to save those who believe." The Christian message is a means whereby the truth, as revealed in Christ, is proclaimed to men by one to whom this ministry has been intrusted. Jesus sent forth his disciples to preach, and in the Acts of the Apostles we read that those who were scattered, because of persecution at Jerusalem, went through the land preaching the Gospel. Peter, to the company gathered in the house of Cornelius said that God had enjoined them to preach to the people testifying that Jesus was he whom God had appointed to be judge of the living and of the dead, and while he was still speaking the Holy Spirit fell upon all who listened to what he said. Paul preached Christ crucified, risen, glorified, and with the wisdom of long experience exhorted Timothy to "preach the word, keeping at it in season and out of season, refuting, checking and exhorting men." We have Jesus' sermon on the mount, Peter's sermon on Pentecost in Jerusalem, and Paul's sermon on Mars' Hill, all of which demonstrate in brief fashion the idea contained in the word. The preacher conveyed to his hearers by voice and gesture the thought of his mind and the feeling of his heart with the purpose of enlisting their emotions in the service of truth. Thus, down through the centuries to our own time, the sermon has found a place of importance and has rendered most valuable service for those "with ears to hear."

THE STRUCTURE OF THE SERMON

The sermon has come to mean, for us, a religious discourse based usually on a text of Scripture. It is truth touched with emotion. As thought becomes poetry and morality becomes religion, when stirred with emotion, so the sermon possesses that subtle something which makes truth glow with life, enlisting the sympathy of the hearer and challenging worthy action. Its form may vary to fit the conditions which the thought and purpose or the time and place may seem to impose. Every good sermon has at least three parts which always maintain the same relation to one another. There is first, the Introduction, by which a point of contact with the hearers is sought to be made; then, there is the Body of the sermon with its divisions of two, three, four, or more parts, arranged in logical order to produce a climax and convey the message effectively; and lastly, there is the Conclusion, which should be brief, pungent, pointed, completing the effort of the preacher as splendidly as his power of persuasive eloquence may make possible.

Various types of sermons are also recognized and may be classified as textual, topical, or expository. They may be prophetic, didactic, or doctrinal; they may be short or long, balanced or loose, periodic or conversational as may best suit the theme, the preacher, or the occasion.

Akin to the form and the class is the style of the sermon. Clearness, force and beauty have a place in rhetorical discourse, for the thought to be conveyed should be lucid, persuasive and vivacious. The movement should be progressive, logical and climactic. A labored discourse is in danger of becoming heavy, awkward, repellent, and loses proportionately in effectiveness. When addressed to the intellect, the sermon may be considered as intellectual, or it may be called aesthetic when appealing to the emotions, and argumentative when directed to the will, the conative element of human personality. But above all the style is the individual element in the sermon; it is the man, the preacher himself. It is best when he is at his best, and when the audience, which is a vital factor in every sermon, gives its best in sympathetic, appreciative attention.

THE SETTING OF THE SERMON

He, who inspires the message and aids in its preparation, assigns also the place for its presentation. It has been prepared that it may be delivered, and custom has established the meeting for worship as the place where most sermons are given. Not in a political group, nor an educational circle, nor even in a crowd on a street corner, but in a meeting, where worshipers assemble from time to time to hear the voice of God directed to their hearts through the spoken message, is the gift in the ministry most often exercised. Both the place and the personnel of the group are important factors in effective discourse. The customs and traditions that have passed down from an earlier generation may lend color to the form of the message, and the ideals of the group may influence the emphasis upon points of importance, yet the temperature and atmosphere of the place may so affect the hearers as to make or mar the effectiveness of the message. A faithful janitor, who knows his work and does it well, is one of the minister's best allies in sermon production. For the Christian who has learned to know him, God is everywhere, and we may find him—or rather he may find us—anywhere. "God does not need," said Dean Inge recently, "any stage scenery, when he wishes to speak to us. The humble cottage, the mean street, the unadorned Quaker Meeting-house—to the true friend of God these things matter but little." Yet, for those who speak, the surroundings have much to do with the manner of delivery and the impact of the message.

With the setting all that may be desired, the sermon should be successful as a means of spiritual uplift, providing the messenger is qualified through careful thought and the anointing of the Spirit to be the bearer of truth for that occasion. Evangelist J. E. Hunter thus described a Quaker meeting that he once attended: "They sat for forty minutes and didn't say anything; a Friend arose and spoke for forty minutes and didn't say anything; they sat again for forty minutes and didn't say anything, shook hands and the meeting broke." For him, at least, the messenger that day had missed fire and failed to function as a bearer of light and love and life. But a silence of power for several minutes may make a fitting setting for a living message of thirty or forty minutes that not merely convinces the intellect, but touches the heart, animating the mind and reinforcing the will. When reverence, a sense of right relationship, and a ready receptiveness, mark the attitude of the individual and of the group in an atmosphere charged with prayer and praise, with God in the midst a recognized fact, the minister should be at his best, under such favorable conditions, and his message fraught with power and persuasiveness.

THE SOUL OF THE SERMON

With the thought forms well organized to convey the message that presses for expression and the setting, which the meeting for worship provides the minister who would proclaim the truth as revealed in Christ, lending itself to enrich that message, the all-important thing to which both contribute is the soul of the sermon. It is the element in it which makes it significant of life. Whether it is a poem, a story, a painting, an epistle, or a sermon, to be effective it must have soul, that divine, immortal element which is felt. It is the soul of the sermon that grips the interest of the hearers and moves to action. As kindness is the soul of politeness, and harmony is the soul of beauty, so the love that is felt is the soul of the sermon. When God breathed in man the breath of life, man became a living soul; and when Jesus breathed upon his disciples and said: "Receive ye the Holy

Spirit," they became equipped as witnesses to the truth, to proclaim the Gospel of the Son of God. It is the inbreathing of the infinite God that puts soul into the message. It is that which makes the sermon sink into the mind and heart of the hearer and live there, creating a conviction, a feeling, an inward realization. It is drawn out of the deep wells of our being and gives abiding value to the thought expressed. It is born of much thinking about life and its principles, its inner meaning, its significance, whether intellectual, moral or sentient. "In order to create soul, one must have the soul material within him to begin with," and under the creative power of the Holy Spirit, the soul of the sermon becomes a part of the soul of the attending group, the point of contact whereby life quickens life illuminating the mind and energizing the will of the worshiper. The sermon on the mount with its truth expressed in love is charged with power to convict, convince and convert those who receive its message. When Peter preached at Jerusalem on Pentecost and at Caesarea, the Holy Spirit fell on those who heard the word. John's message thrills with light, love and life, while Paul makes faith, hope and love throb within one's heart as he writes for edification, encouragement and comfort.

A soulless sermon may be a poor excuse for occupying the time of worship, and certain defects, as a mispronounced word, an ungrammatical phrase, an irrelevant illustration, may mar the soul of an otherwise good sermon, at least for some people, and take away the opportunity for creating or contributing effectively to spiritual experience. When the life breaks through and makes itself felt because the Holy Spirit is taking the things of Christ, who has revealed God as Father and gave himself to become Savior and Lord of all who believe in him, and through human language and personality quickens those who hear, the soul of the sermon becomes the medium for transmission, the means by which the spirit of those who receive the message are endued with power for service. The carefully prepared sermon, proclaimed in a setting such as true worshipers may make possible, the white light of potent words letting a great soul pass to other souls, kindling new interest and arousing worthy action, makes God seem near and communion with him abundantly satisfying. The word of life fraught with power, when preached under the anointing of the Spirit, makes light and love and life multiply, till "Heaven comes down our souls to meet, and Glory crowns the mercy-seat."

The Spirit that Sustains Ideals

BY LESTER PERISHO

NO wonder the foregoing caption attracted my attention as it appeared in the *Southern Workman* right in the wake of the great conference of American Young Friends at Oskaloosa where we had been together for ten days discussing and realizing this very thing. As I read the address by Leslie Pinckney Hill I couldn't keep from feeling as though he was talking to a group of Young Friends rather than to the graduating class of Hampton Institute. For, after reviewing the progress of the world and the trend of things social and religious, he says:

"Now over against all this, and right through the midst of it, this company of youthful knights and ladies of the spirit must go to do battle for ideals—ideals of clear thinking, good will, rightly motivated service, and faith. 'The children of this world are, in their generation, wiser than the children of light.' That is to say, the hard, practical man of affairs knows how to achieve his ends, while the idealist is often left stranded. And any one of you will go down in that battle upon which you enter today unless you carry into it what I will call the iron shoes, the coat of mail, and the battle-spear which the wisdom of the ages has fashioned for you."

How appropriate iron shoes are for the young person of ideals, be he white or colored, as he goes out to make his way through the rough world of unrighteous fact! Indeed, iron is none too strong for the all but impassable barriers which Mr. Hill says will

be encountered—the irritation of ridicule; the flaunting of wealth, ease and power; the cries: "Get ahead in the race; push, strike back, fight—or perish." Then he says: "In the midst of these besetments I would have you stand still in the iron shoes of *humility*."

... If you walk unscathed through these temptations it will not be because of any mere instruction, because you are learned in a profession. It will be because you keep the humble spirit, because you have seen with clear eyes that humility is the only match for arrogance and anger and bigotry and ugly self-assertion. Humility is that sturdy upstanding quality in a man that preserves his sense of relative values. The world is sick of ugly self-assertion. It waits and yearns for the chastened heart."

Then, as a coat of mail to protect from the "sharp thrust of the hard world," to "ward off the dagger points of ugliness and meanness" he suggests "a living sense of the beautiful"—

"A song is but a little thing

And yet what joy it is to sing!"

"And a third part of that armor—your battle-spear—is *vision*." What a mighty weapon with which to pierce the gloom of doubt and fear, to make a way beyond the onrushing line of things which threaten our very civilization, placing in full view the "divine event" of which prophets have told us, poets have sung, science and history have taught. "For they all say and teach the same thing. It is that we are all moving forward to a time when men will be brothers, members of one great human family, each differing from every other in gift and need and circumstance, differing in aspect and power and service as flowers differ in a garden—but each a son of God and each in his place.... The time is coming when the man who boasts of the superiority of his race or the supremacy of his country will sound like a hollow voice from some dishonored tomb. For a man will then be ashamed to have any good thing which he will not desire for all mankind."

Dare we say "soldiers of peace?" Perhaps that encourages the wrong spirit. Perhaps we are inclined too much toward aggressive combat—war against war, and in our anxiety for accomplishment we tend to lose the spirit of love. Let's look over this equipment again. Iron shoes—but not to trample down the weak. Iron shoes of *humility*, that our feet may stand firm. A coat of mail, to be sure, but one which keeps us from being pierced and poisoned by the ugly and the vile and keeps us pure and joyous as we sense the beautiful.

In the thought of the speaker even the battle-spear becomes "the unailing staff that will steady you and strengthen you to endure, to love, and to serve."

Then he tells the story of the three men in a quarry. "What are you doing?" the first was asked. "I am breaking stone." What are you doing?" the second was asked. "I am making five dollars a day." "What are you doing?" the third man was asked. "I am helping to build a cathedral."

What, then, is the spirit that sustains ideals? Do we have that spirit?

Oskaloosa, Iowa.

Life's Goal

Motion, alone, is not enough, 'tis true;
Nor knowledge great, to give the needed power;
A purpose strong that grips, in sun and shower,
And keeps the goal of manhood in full view,
Must dominate the soul; each day renew,
With growing strength, the will, in hall and bower,
To strive and do, and reach those heights that tower
Above the landscape, crowned with golden hue.
To know the truth and do it with one's might,
Is more than earthly treasure, howe'er good,
For thus, enduring values are acquired;
With trust in God, then dare to do the right;
Each day translating truth, through flesh and blood,
In radiant robes of righteousness, attired.
Richmond, Indiana.

JOHN R. WEBB.

From Lava Beds to the Ministry

The Story of Frank Modoc

The story of Frank Modoc is worth remembering. His life and work are part of the rich heritage of Friends in Ottawa County, Oklahoma, and helped to sow the seed of opportunities even now coming to another blossoming time under the prayers and guidance of Westine Lietzman, Dorothy S. Pitman, and their co-workers at our Wyandotte Friends Mission. At least four of the most active workers in our Wyandotte Meeting, two of whom are young men, teachers of boys' classes in the Bible School, are survivors of the old Modoc Meeting of which "Steamboat" Frank was one of the early members. We are indebted for the sketch, here re-printed, to Mary Hill Binford, of Portland, Maine. R. M. S.

There is no more pathetic story in the Indian records of our country than that of the Modoc tribe. They occupied a part of the land through which the old Government road passed to Oregon and California. Their country was delightful, watered with streams abounding in fish, with plenty of game, wild rice and fruit, so that it was a common saying "no man need go hungry." Their first troubles here arose from passing emigrant trains capturing their horses. This led to retaliation in which Modocs and emigrants were cruelly killed. A company of volunteer soldiers was called out for the protection of emigrants, who being unable to engage the Indians in equal warfare, violated a "peace talk" under a flag of truce, and killed forty-one Modoc warriors. This act of treachery was never forgotten. Under cover of a treaty the Government soon after took their lands, and removed the tribe to a reservation occupied by the Klamaths, their hereditary and deadly enemies. Every effort at settlement was met by the Klamaths with taunts and depredations, and the claim that the water, fish, grass and timber were all their own. The Government made no effort to protect them, and disheartened they wandered back to their own country, until the order was issued from the Indian Department to the commander at Fort Klamath: "You are directed to compel the Modocs to return to Klamath reservation, peaceably if you can, forcibly if you must." This action brought on the conflict, in which the tribe took refuge in the impregnable lava beds, which were upon their old lands. Here was waged the Modoc war, which cost immense sums of money and many valuable lives, these men being brave and desperate in defence of their families and homes. After a long struggle the Government sent commissioners to endeavor to treat for peace; when, however, the Indians understood that nothing was offered but the promises so often broken, of protection, sub-

sistence and annuity goods, their chief exclaimed, "Take away the soldiers, give us back Hot Creek, or stop talking."

The council was at once broken up, Gen. Canby and Dr. Thomas killed, the other commissioners narrowly escaping by the friendly intervention of interpreters and scouts. Several companies of soldiers coming up captured the head chiefs, who were afterwards charged with murder, and hanged.

The remainder of the tribe were taken as prisoners of war to Fort McPherson, Nebraska, thence removed by Captain Wilkinson to the Indian Territory. In his official report, Captain Wilkinson states: "On the cars, in the old hotel building used for them at Baxter, I found them uniformly obedient, ready to work, cheerful in compliance with police regulations, each day proving over and over again that these Modocs only require *just* treatment, executed with firmness and kindness, to make them a singularly reliable people."

Among these prisoners was the subject of the following sketch: Frank Modoc, formerly known among his people as Steamboat Frank. It is from the pen of his devoted friend and teacher Emmeline H. Tuttle, (died in Nov., 1923) who with her husband Asa C. Tuttle was at that time in charge of the Friends' Mission at the Quapaw Agency, I. T., and who under God's blessing was the means of leading him and many others of his people to the light of the Gospel, and the blessings of a Christian life:—

"Our beloved brother and co-laborer Frank Modoc, died June 12th, 1886. He was born near the Shasta Mountains in Oregon, and at the time of his death was supposed to have been about forty-five years of age. He was reared as other native men of the forest, but he possessed more than the ordinary intelligence of such men. There was a tradition of royal blood in his veins, of which I will not now speak.

"In a state of nature he was obstinate and resentful in his disposition, desiring his own way, and if thwarted, being impetuous and quarrelsome. The redeeming element in his character was an independence of spirit, and a constant desire for education and improvement both for himself and his children. He was one of the young men who fought under Captain Jack in the famous Lava-bed war, and in consequence was sent with others as a prisoner of war to the Indian Territory in the autumn of 1873. When I first met with him he was anxiously caring for his eldest son, who was lying at the point of death, and who soon after passed away. In a few days they were removed to barracks prepared for them at the Agency, where he visited them again.

It was on a December morning and the rain was falling and freezing so that everything was icy and cold. As I passed along I saw a man come out of a peculiar looking tent and sit down on an icy log, with no garment whatever to protect him from the storm. It seemed to me I had never seen such sorrow and dejection depicted upon the face of any mortal. Their home had been taken from them, their leaders hanged, and he and his people banished to an unknown land. My heart sank within me, when I was told his eldest son had just died, and that the little tent I saw was a sweat-house, where it was their custom to sweat from five to seven days, on the loss of a friend, to get the bad feelings out of their hearts. Like Nehemiah, "I prayed to the God of Heaven" that the light of Christ might dawn in that poor man's heart. His oldest daughter was one of the first to be placed in the school, and this brought her father occasionally to the Mission as a visitor, when he became interested in many things he saw, especially in trying to learn about the Great Spirit. In a few weeks his second daughter, a little girl about seven years of age, was sent to us, and I remember soon after, he and his wife walked to the school, distant thirteen miles, to make special inquiries about our religion, thus showing their increasing interest. In a few months he and several others were persuaded to go east with a show. A few Friends called upon them while stopping at a hotel in Philadelphia, and gave them a little present in money and a History of William Penn. This act of kindness and the interest manifested in their welfare was never forgotten. Soon after, the Company failed and the Indians were sent home, and frequently spoke gratefully of the kindness of these Friends. When they started I told them I was sorry, for I did not think the Great Spirit went that way. Frank did not forget this, and the first thing he said to me on returning home was, "the Great Spirit did not go that way." About two years from the time they settled in their new home a revival was felt in the Mission, and several of the children became praying Christians. Among others was Frank's little girl, who had a very marked experience. The children had now been in school two years and it was thought best to allow them to go back to camp and spend the vacation with their parents. They used to sing and pray at night, and when they sat down to take their meals, in their humble way they would often ask a blessing as they had learned at the Mission. This was a new experience in camp life; the dear Lord was working out a great problem, and He saw meet in His wisdom to use the children in it. Finally

Frank's little Hepsy, about ten years old, was taken ill. She grew worse and worse, until she saw herself that the Good Shepherd was going to take her home to Heaven. She talked to the family, and then called her father, and said, "Father, I am going to die, I am going home to live with Jesus and the angels. I want you to do right, Father, and Jesus wants you to do right, so that you will come to me in Heaven." She put out her little thin hand and said, "Father, won't you shake hands, and promise you will meet me in Heaven." There was a deathly stillness for a few minutes, when her father in deep sorrow took his child's hand, and gave her his promise to meet her in the other world. Then she said, "Soon I am going, and when I am gone, go over to the Mission, and get teacher to come and dress me for Heaven;" then closing her eyes, she repeated her evening prayer and fell asleep in Jesus. They sent over and told us the touching story; my husband made a little coffin, and I a dress just as she had wished, and we buried her that evening in the twilight.

"As we kneeled around the grave we consecrated ourselves afresh to the work, and as the moon and the stars looked down upon us, we felt it was a hallowed spot indeed.

"Frank was deeply affected, and from that time he faithfully kept his promise and tried to follow the Lord. He confessed that he had been a great sinner, that he had indulged in all kinds of wickedness, but now had started in the straight and narrow way that led to Heaven. He was going to walk "straight and solid" until he got there. Soon after this time he felt called to the ministry, and when a church was organized he was appointed as a minister. We worked with him, and he worked with us, and we were blessed together. One after another joined our little company, until all the leading men and women and many others became followers of the Lamb. Frank's wife was an earnest worker in public and private. At the age of eighteen his eldest daughter died, and then a beautiful little boy, and in a year or two more another little girl. Then his wife, who had stood by him in all his troubles and had labored with him in his work for Christ, passed triumphantly away from earth to glory. He was left alone with one son, to whom he clung with great tenderness. We marked him firm and unwavering in his trust through all these trials, and it seemed that each added affliction was only another link in the chain that bound him to Christ. He had worked hard to make a comfortable home for his family and had succeeded, but after his wife's death he felt he must leave it and go to preach to those of his people who remained in Oregon. His monthly meeting gave him full credentials to travel as a minister of the Gospel, and he made the journey, holding services greatly to the comfort of those he visited. Some of his friends wished him to remain in Oregon, but he was afraid he did not understand the Bible well enough,

and that if he built up a work there the foundation might not be good.

"He was willing to undertake the task of learning to read and speak the English language, so that he would have a better knowledge of the Bible. He returned to his home, and all along the way prayed to God if He wanted him to go to school to open the way for it. Walking on the road one day, he felt such a sense of the presence of his Master, he was assured his prayer was answered, and shortly after was notified that arrangements were made for him to enter Oak Grove Seminary, Vassalboro, Maine. He reached New England April 12th, 1885, and was most kindly received at the School by the Principal Charles H. Jones and his wife, who were his devoted and efficient caretakers and teachers during his stay."

It is interesting to read the account he gave of this in his own words, though his expressive tones and gestures gave force and pathos to the narrative. "John M. Watson (the missionary at the Agency) write to Indian Commissioner, he write back; Frank not go to school; we send children to school, men and women must work." Then raising his hands and eyes to Heaven he would say, "but Heavenly Father bigger than Indian Commissioner all the time." "Then John Watson write to Dr. Rhoads, and he write to Indian Commissioner and tell him, Frank want to go to school and learn to read Bible, so as to teach his people. Then Indian Commissioner write back, Frank may go to school." Then with triumphant look he would repeat: "Heavenly Father bigger than Commissioner," thus manifesting his perfect confidence in the over-ruling power of God. After permission was obtained, several schools were suggested, but as he sought the Lord's direction, his answer was "No, Frank, not go *there*. Bye and bye a Friend from Maine came to us, she say we have very good school in Maine, Frank better go there. I asked Heavenly Father about it and He say, Yes, Frank go to Oak Grove School; so I come."

Life within the seminary walls was a new one to his free nature. The needful restraints and regular duties were sometimes irksome, but it was only necessary to say to him, "Frank, the Bible says so." "Does Bible say so?" he would reply, "then I do it," or "Bible say not?" then "I not do it." He had the deepest enjoyment in the Scriptures, especially the Gospels, and constantly expressed great wonder and sorrow at the way the Lord Jesus was treated by men. In speaking of the neglect of the Bible by many who might enjoy it if they would, he said, "I not understand why white people not mind Bible, when they always have it, and always know it ever since they little children. Indian only know it little while, not many years, and they mind Bible all the time." Though Bible study was his chief delight, yet he applied himself to the difficult task of arithmetic and spelling, stimulated by the desire to be thereby a better teacher and helper to his people.

(To be continued.)

OUR GOODWILL CENTERS

All of the centers abroad report a busy summer entertaining the many visitors who have called within their gates. It seems that each summer more and more Friends who are traveling abroad stop at the centers and are thus brought into very close contact with the work which our representatives are carrying on. It is of great value to the Society of Friends as a whole to have these visits made by different ones of us, and we are always very glad to hear of such visits. Then, too, there are the many non-Friends who are interested in the international type of work which we are developing and who get a close glimpse of it through their visits to the centers.

Anna Haines recently sent us a list of the social activities of the Moscow center during July. English, Chinese and American travelers have called at the center, among the latter were Charles W. Bush, Principal of the Friends School at Wilmington, Delaware; Jerome Davis, of the Yale University faculty and a member of the Sherwood Eddy party; Miss Louise Gates, the new representative of the European Student Relief Association; Dr. Light and Miss Wilkinson, two Americans on their way to the Reconstruction Farms in the south of Russia. Then there have been a number of Chinese travelers on their way to England who have been entertained at tea at the center. Several Russians, too, have enjoyed the hospitality offered them by Anna Haines and Dorice White.

The Austrian center also has shared in greeting the Sherwood Eddy party. There were sixty-four in the group that came to Vienna, and Emma Cadbury was keenly enjoying meeting them and entertaining some of the lecturers. She writes: "I wish you could come in and see the display of school books from the municipal and the country publishing houses, as well as the collection of Frau Scheu-Reisz' books. The city has also sent a lot of their publications about the city buildings and baths for free distribution and there are minority maps, Cizek pictures and a few other things for sale." This exhibit was on display at the center. Emma Cadbury writes also about the visit of Dora Townsend, a lecturer on current events of Syracuse, New York, who had much to tell them of interest about Greece, Constantinople, Bulgaria, Hungary and Jugoslavia. Graham Taylor's sister from Chicago Commons and a friend called one afternoon. The President of the Christian Union in Auckland University and a member of the New Zealand Student Movement came to them with a letter of introduction from Donald Grant.

Emma Cadbury represented the center at a dinner at Deutsches-Haus given by the Settlements Committee to a German party from Czecho-slovakia who had come

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Elizabeth Edge Haviland Sails for East Africa



On September 4, Elizabeth Edge Haviland will sail for Southampton, England, en route to East Africa. She will attend an international Conference on Africa at Le-Zoute, Belgium, from September 14-21. After that she will have some two weeks to spend in England before sailing for Mombassa.

Elizabeth Haviland is the oldest daughter of Mr. and Mrs. E. W. Haviland, Brookeville, Maryland. After completing the common school she attended Westtown Boarding School and received her diploma in 1920. From Westtown she went to Wilmington College and completed her course in three years. Then she taught in Calhoun Colored School, Calhoun, Alabama, for two years. Her record there was an enviable one and she made many friends by her fine Christian spirit.

During these years of preparation she felt a drawing toward Africa because of its need for Christianity. While at Calhoun she applied to the Foreign Board for appointment to service on the field of her choice.

After completing her work at Calhoun, Elizabeth Haviland enrolled at Cornell University and did her work for the M. A. degree.

The Foreign Board spent considerable time in reviewing her application for service abroad. The advice of many people who knew her was sought. Through correspondence with her the Board endeavored to learn of her physical, intellectual and spiritual fitness for missionary work. All of the information which came to the Board was so satisfactory that with gratitude she was accepted for service at the meeting of the Board last May.

Upon reaching the field she will spend a year in language study. After that she will help in the educational activities of the Mission. A large opportunity to help in winning many Africans to Christ and training them for useful living is before Elizabeth Haviland.

Friends may help her in her work by remembering her in prayer and by giving regularly for the work.

SIXTIETH ANNIVERSARY

John and Rebecca Pennington of Damascus, Ohio, on Sunday afternoon, August 22, found the Friends church of that place crowded to the doors with friends and relatives who had come to participate in the celebration of the sixtieth anniversary of their marriage. At the old Indianapolis Meeting-house, John Pennington of Westfield, Indiana, and Rebecca W. Kenyon, of Indianapolis, repeated the impressive words that meant the beginning of their long and happy pilgrimage together. They were favored to be able to stand together and again repeat the words that had made them husband and wife. This was followed by the reading of the marriage certificate to which the names of thirty-eight witnesses were appended. Of these, two brothers of the groom and a sister of the bride are the only known survivors. Fellow townsmen and associates in the ministry, in a program interspersed with appropriate solo and quartet numbers, spoke highly of the esteem in which the Penningtons were held by all who knew them.

John Pennington, who has been a minister for fifty-three years, in a reminiscent and humorous vein replied to the words of appreciation and congratulations extended. Floral tributes and a generous purse gave material color to the evidences of appreciation. Most appreciative of all were the three Pennington children privileged to be with their parents on the happy occasion: Charles of Decatur, Ill.; Fred of Wilkensburg, Pa.; and Deborah, at home. Frank, of Chicago, Mrs. Alice Bertram of California, who recently concluded a visit with her parents, and Eva, deceased, completed the family group.

Despite their four-score years and the rigors of extended service in the ministry, they are quite well preserved in health, and at their beautiful, well-kept home, Sunnyview, they may be found enjoying the well-earned quietude of retirement from active service.

OUR GOODWILL CENTERS

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to see the housing experiments in Vienna. She was also a guest at a luncheon of a party of students from Amherst College. The students were being entertained by some Austrian students in Dr. Dengler's Austro-American Institute of Education.

One afternoon three young teachers from American Mission Schools arrived unexpectedly after five days and nights spent on a steamer on the Danube when they were much delayed by flood. They knew of the hostel in connection with our center and had hoped (and not unsuccessfully) to find hospitality there.

A man awakened to one set of interests is more apt to understand another, and there is no end to the activity of growing intelligence.—T. R. GLOVER.

Kansas Young Friends Conference

BY CLAY C. TREADWAY

If more than 150 young Friends assembled in conference at Friends University August 9 to 13 represent a cross section of Kansas Yearly Meeting young Friends, the church of tomorrow bids fair to see greater activity, a broader conception of Christian service as expressed in human relationships, a more kindly tolerance for differing opinion, a more literal interpretation of the teachings of Jesus.

The Conference this year was noticeable for its superior leadership, its willingness to get down to work from the start, the spirit of tolerance, and the consequent harmony which prevailed throughout. This year's group was more representative than last year's, having representatives from 14 Quarterly Meetings, as compared to 10 last year; and 29 Monthly Meetings to 26 last year. There were no registered delegates from other Yearly Meetings, though there were a few present, including Vortia Cox, a returned missionary from Cuba. The group as a whole was younger this year, and the leadership, except for the lectures, was in younger hands than in former conferences.

Herbert L. Huffman, pastor of University Friends Church of Wichita, sounded a keynote in the opening address on Monday evening with emphasis on harmony and coöperation. "The symphony," he said, "uses many and different instruments, all playing different notes at the same time, yet there is harmony because of the coöperation of the players who follow the director. So we may stress this note or that but so long as we follow the Great Leader in religion harmony prevails."

The Quiet Hour groups were in charge of Herbert Reynolds, Nettie Ditch, Bryan Michener, and Harold Selleck. The subjects for discussion and meditation were prepared by Dr. J. H. Langenwalter, and seemed to emphasize at the same time the greatness of God and his personal relationship with man.

Carl D. Byrd, pastor of First Friends Church at Alva, Oklahoma, lectured each day on C. E. Methods. He prepared a list of 101 questions for general discussion, which covered about half of each period. Carl Byrd says Sunday School is for Bible study while Christian Endeavor is for putting into practice Bible training. Christian Endeavor gives you something to do and suggests a way to do it. It should discover the possibilities of young people and provide opportunities for fullest natural expression.

The Conference was challenged to fill a year with C. E. activities beginning with September 1. September and October are the months to organize and extend the society. Begin by taking a census of your church community and recruit new membership from the information gained through

the census. November is the month for the study of stewardship or the use of one's money and talent. Carl recommended the use of Amos R. Wells' new book on this subject. December is a month for giving gifts or service. Take useful gifts to the needy in your community or send a box of toys to the Kickapoo Indian Mission. January and February is the time to emphasize world fellowship, and the work of World Christian Endeavor. Dan Poling's book, "Adventures in World Coöperation," was recommended for study. March and April are the months when evangelism is stressed. Another C. E. publication, "Second Timothy Two Fifteen," was suggested in preparation for the pre-Easter meetings. The census report taken in September may be put to good use during the evangelistic campaign. May and June are the months for the study in vocational guidance. Too often a young person chooses a vocation which ultimately severs his attendance and possibly his connection with the church because he does not understand the nature of his job before he goes into it. July and August are the months of special conferences. Encourage the Christian Endeavors to attend the conferences during the summer. Every society should carry back and carry out the United Society slogan for 1926-27: "Personal acceptance of and allegiance to Jesus Christ."

Dr. J. H. Langenwalter, head of the Bible Department of Friends University, gave an exposition of the first epistle of John. Among the things he said we quote the following: "A man cannot sin and be a child of God any more than he can go up and down at the same time." "It is a tragic thing to see a strong man go through life crippled or maimed: it is more tragic to see the eyes of the soul blinded." "Too many young people, as well as older ones, think only of what they are getting and not of what they can give." "No man can claim to be a son of the Father and ignore His teachings." "The important thing about eternal life is not extent but *content*."

One satisfactory feature of the program was the Forum. The Forum, instituted last year as an experiment, has grown more interesting and helpful because of a more general participation by the Conference group. Herbert Huffman, in charge of the Forum this year, started the group thinking and talking by the use of a questionnaire. The totals of the 48 questionnaires answered showed evidence of considerable thinking and conviction. "Should 'Old Glory' have as conspicuous a place in peace parades as in military display?" "Is silent worship appealing to you?" "Will the Quaker principles of peace save the world?" "Would you rather do more church work than you now have an opportunity to do?" "Will

the application of Jesus' teachings of brotherhood solve our industrial problems? Our race problem?" One day of the Forum was given over to the Quaker position on peace. Two facts for reflection grew out of that discussion: (1) That Kansas Friends have been drawn in from other evangelical denominations and are not noticeably Quakers at heart, and (2) the majority of our young Friends have never been taught the biblical basis of Friends opposition to war. A timely suggestion by Herbert Huffman induced about a third or a fourth of the group to read Wilbur K. Thomas's pamphlet, "The Biblical Basis of Friends Opposition in War."

The time of the Conference was not all given to hard study. An hour and a half each afternoon was spent in recreation under the direction of the Physical Director of the Wichita Y. M. C. A. A period following the night session was given over to social activity at South Hall. This proved very helpful in getting the group acquainted. On Friday afternoon a sight-seeing trip was planned and carried out to the satisfaction of all the visitors.

Friends from farther east accustomed to more silence could have entered into the spirit of the Vesper service when a group of over one hundred young people, seated on the steps of the North Tower or about on the lawn "in the cool of the day," communed with God in silence, in song, or in the spoken word.

Dr. W. O. Mendenhall, President of Friends University, in his address, "Contributions of Young Life to the Work of the Church," showed that the young people and the church are mutually interdependent. The church with young people is the church of progress because young people are progressive. "Don't stay out of the church and criticise because it doesn't suit you. Get in and make it what it should be."

Philip and Susie Frazier, Indian missionaries of the Kickapoo Indian Mission, gave a very interesting program Wednesday evening. Philip Frazier closed the program with an appeal for Christian interracial brotherhood. He gave several examples of how some so-called Christians, because of unchristian snobishness, are turning the Indians away from the church. The Indian missionary, arrayed in complete Indian regalia, startled his audience by exclaiming: "I hate the Christ of Christianity but I love the Christ of the New Testament!" A free will offering of \$47.83 was presented to the Fraziers after the meeting.

Evangelistic messages were given the last two nights of the Conference by Scott T. Clark, President of Haviland Bible Training School, and Alice K. Barnes, a teacher in the same school. A consecrated "yes," says Alice K. Barnes, is an eternal "yes," and includes not only the present and the past but whatever the future may hold.

Much of the success of the Conference is due to the efforts of Harry Cox, Conference chairman. His ability to organize,

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Quaker Life Conference

Held at Whittier, California

The second Conference of the All-Friends Association of Pasadena, held August 14, was a very interesting meeting of members of the three branches of Friends in the city. By special arrangement with the authorities this second conference was held at Whittier College. The principal addresses were by David E. Henley, Pastor of Friends Church in Los Angeles, and Dr. Elbert Russell, of Philadelphia.

The former ably discussed "Friends and Human Brotherhood," showing that George Fox and his co-laborers regarded human society as a brotherhood growing out of the Fatherhood of God. The unity of the race was therefore strongly stressed. The doctrines of peace and other humanitarian teachings all spring from these basic principles. According to Fox, the world of mankind must be viewed as one whole. In the discussion that followed, it was brought out by the speaker and others, that although Fox believed in the unity of the race, he clearly recognized the moral contradiction due to the sinfulness of all men. Hence he early declared, "When the Lord God and his Son Jesus Christ sent me forth into the world to preach his everlasting Gospel and Kingdom, I was glad that I was commanded to turn people to that inward light, spirit and grace, by which all might know their salvation and their way to God; even that divine Spirit who would lead them into all truth."

Dr. Russell's subject was "The Message of Quakerism to This Generation." Luther proclaimed the Protestant principles of the right of private judgment, which the speaker based upon the universal inward light. But Luther soon feared anarchy would ensue, if all the people should follow their own sense of right. Hence, when the suffering people rose against the nobles, he fell back upon the authority of the State and joined the nobles against the people, with the result of the Peasant War. Likewise, in the matter of religion he fell back upon the authority of the Church, with its sacraments and ceremonies, and the Protestants were soon divided. George Fox and the Friends were the first and only Protestants to proclaim the authority of the inward light and to stand firmly by it. They have insisted: "There is that of God in all men, which may be trusted in religious, civil and social life." Appeal may be safely made to the sense of right in all. William Penn founded the State of Pennsylvania upon that principle and thereby he greatly influenced the formation of the American Constitution and Union.

The Friendly message is the great need of democracy. If we appealed to the sense of right in men, and then trusted them, as true American principles require, there would be little danger of anarchy, but an increasing understanding and the progress

of peace and goodwill would be marked. The same principles hold good in international relations. Many hold that our mastery of material and physical forces is outrunning our spiritual self-control, portending the destruction of civilization and perhaps of mankind. It is also held that the innate savage instincts of men have always engendered war and always will. But when Fox was offered a captaincy in Cromwell's army in one of the best wars in history instead of continued persecution for preaching the truth, he had already been so changed within that he knew that all wars spring from sinful lust and that the power and virtue in which he lived took away the occasion of all wars. The belligerent spirit could not be found in him. He knew that the Spirit of God could so change the spirits of men that they can live and labor together in peace for the welfare of all. So he was returned to prison for another six months.

This able address by Dr. Russell had been more fully illustrated in the working of the Christian principle in a lecture before the Forum in Pasadena the 3rd instant on "The Attitude of Europeans Toward America." In that lecture he showed how, by expending the cost of a battleship in relief work in Germany, Americans had made friends of the Germans for fifty years at least, while the French, who have cruelly oppressed the Germans since the Armistice, are continually afraid of them in case of their anticipated returning power.

Both the aforementioned academic addresses pointed significantly to the absolutely essential spiritual need of the hour among all Friends. Perhaps an informal conference, which was therefore naturally not properly a conference at all, could not take us further. But further we must go with Fox, in order to "find One, even Christ Jesus, that can speak to our present condition." And if we go with him and the great Christian leaders and reformers of every age, the evangelization of all nations, which Christ commanded before he ascended, will become again, as with the early Friends, our primary purpose and work. And this is far more than simply teaching the doctrine of evangelism. It is far more than any ism. With Fox and the Friends it is effectually preaching the saving faith in Jesus Christ, the Son of God, and eternal life in his name. Peace and all good works are, however, essential by-products of the true Christian faith.

The teaching and preaching in the Society of Friends, though not scholarly, are often rather intellectual and academic than spiritual. We are sadly in need of prophets of the Heavenly order like the first sixty young ministers, who, like Fox, were filled with the Holy Spirit, who "convicts the

world of sin, and the righteousness, and the judgment today that they may appear clean and clear in the Judgment to come."

And why should not the Continuation Committee announce the next meeting of the All-Friends Association as a Christian Life Conference? "Quaker Life Conference" has a sentimental sound with us, but it may have a clannish ring to many outside. All Friends, with all peoples, esteem the honorable "Quaker" name. But the Friends of Jesus seek to understand, love and obey him, which is just what those whom Fox made quake refused to do. Few twentieth century Friends either quake themselves or make anyone else quake.

Some may inquire as to the origin and character of the All-Friends Association. Last fall members of each of the three monthly meetings in Pasadena, "bearing the name of Friends," invited all Friends and persons interested to a conference. Although in Southern California, outside of Pasadena, only Five Years Meeting Friends have organized churches, members from several other Friends churches attended and participated in that first conference, as in this second one. They have been helpful, largely informal meetings, mainly social, associational and inspirational. It was understood and publicly declared, that none of the three monthly meetings ("Hicksite," "Conservative" and "Orthodox," names here used explanatory, not invidiously nor accurately) had formally acted or been asked to act upon the question of the proposed Conference, and that none was in any way committed to or by it. Indeed, it was understood by the members of First Friends Church that, without the authority of California Yearly Meeting and the Five Years Meeting, any formal action of the kind would be irregular and revolutionary.

W. L. PEARSON.

KANSAS YOUNG FRIENDS

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select speakers, and create atmosphere merits special notice. In business session, Herbert Reynolds of Gate, Oklahoma, was made chairman for next year. Greetings were sent to the Mennonite Conference at Newton, Kansas, to California Young Friends Conference, to Nebraska Young Friends Conference at Colorado Springs, Colorado, and responses to greetings were sent to the Young Friends of Western Yearly Meeting and to Woolman School.

Although the motto of the Conference, "Christlike—Give thyself," and the theme, "Christ Exalted," both printed on the programs, were not often mentioned in the discussions, no one who was present will doubt that both motto and theme were and will continue to be realized in the lives of those in attendance. And the vision of the larger life revealed in Kansas Young Friends Conference will be reflected in every community represented, and eventually, we trust, to the ends of the world.

Wichita, Kansas.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

LESSON FROM THE SUNSET

BY MARIETTA CARTLAND

I paused at an open window,
At the close of a busy day,
To catch a glimpse of the sunset,
And brush the worries away;
I gazed at the lovely picture,
Of sky, and valley, and hill,
And my brain was cleared of its cobwebs;
My bothersome worries were still.

The valley lay all in the sunshine;
The mountain was part in shade;
Beyond it, the sun and colors,
No human artist made;
Dark clouds that looked like thunder,
All edged with lightning hue;
And crimson clouds that drifted
To pink, against the blue.

Like life was the beautiful picture;
Youth's valley all sunshine seems;
The mountain path may be shadowed;
The future holds rosy dreams;
Which dreams may never be realized,
But each day's task must be done;
The shadows are only our troubles,
That get between us and the sun.

Press forward right through the shadows;
Don't let them make you stop;
They will never look so dark again,
When you reach the mountain-top;
For it's a good world after all,
When we take the time to know it;
And folks are almost always nice,
When they take the time to show it.
Poughkeepsie, N. Y.

The above poem was composed last June, years after the writer had seen any of the glories of nature with physical eyes. It was the last one she dictated. Those who have read her verses from time to time, may be interested to know that they were all written during the years since she became ill. For a long time she wrote them herself with great difficulty. Recently she had to depend on others to pen her thoughts. Death came, August 21, as a blessed relief after a long, courageous battle against pain and disease.

THE DEVOTIONAL LIFE

BY RICHARD HAWORTH

DAILY HELP

We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. * * * Wherefore we faint not; but

though our outward man is decaying, yet our inward man is renewed day by day. 2 Cor. 4:8-10, 16.

And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. 2 Cor. 12:9.

Bear ye one another's burdens, and so fulfil the law of Christ. Gal. 6:2.

For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ. Phil. 1:19.

For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did not sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. 1 Pet. 2:21-24.

COURAGE

And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of good courage: for thou shalt go with this people into the land which Jehovah hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And Jehovah, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. Deut. 31:7, 8.

There shall not any men be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage; for thou shalt cause this people to inherit the land which I swore unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. Josh. 1:5-7.

And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed; for Jehovah God, even my God, is with thee; he will not fail thee, nor forsake thee, until all the work for the service of the house of Jehovah be finished. 1 Chron. 28:20.

And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns are with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at

their looks, though they are a rebellious house. * * * As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they are a rebellious house. Ezek. 2:6; 3:9.

Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16:13.

Only let your manner of life be worthy of the gospel of Christ: that whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel; and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God. Phil. 1:27, 28.

For God gave us not a spirit of fearfulness; but of power and love and discipline. 2 Tim. 1:7.

According to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him. Eph. 3:11, 12.

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. Acts 4:13.

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, * * * let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and let us consider one another to provoke unto love and good works; not forsaking our own assembling. Heb. 10:19, 22, 24, 25.

Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need. Heb. 4:16.

Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. Heb. 13:5. So that with good courage we say, The Lord is my helper; I will not fear: What shall man do unto me? 13:6.

And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. 1 John 4:16, 17.

Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. 1 John 3:21-23.

Knowledge is organized experience and experience includes both stimulus and response, and in the process of organization, memory, thought, and reasoning are all involved.—GEORGE T. W. PATRICK.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

SOME MORE LETTERS ON DISCUSSION

Editor THE AMERICAN FRIEND:

We were much interested in reading President Mendenhall's article in regard to "Discussion."

One almost wishes sometimes that all Friends everywhere could hold just the same opinions and have a uniform Message or Testimony as near alike as different boxes of "Quaker Oats."

Yet if this were possible, it would keep us moving in a narrow groove and we would lose the broadening influence of trying to see things from other people's viewpoint. In an adult Sunday School class we find a free discussion of the lesson and its practical applications to present day conditions, the most helpful feature of the lesson hour. So I think we need not fear a free discussion in the church paper, provided the "motive" behind it all is to give help and *get help* and promote the general work of the church. Out of sympathy for the readers as well as the publishers, some restrictions as to length might be necessary. A single short letter from many widely scattered members would be valuable.

Last year while visiting another Yearly Meeting, we heard three rather remarkable sermons. The first went back to the creation of man. In the second the audience was unlifted with a wonderful picture of the second coming of Christ. The third sermon called us to present work and duty as "Watchmen on the Tower of Zion." Study and discussion as to the dim past and distant future may be very valuable if it makes us more efficient for Kingdom work now! The world needs a clear and true Friends' message *now* as much as in the days of George Fox.

FRANK W. MICHENER.

Truro, Iowa.

Editor THE AMERICAN FRIEND:

I believe with President Mendenhall that the solution of our problems as Friends lies in the direction, not of pretending there is unanimity where important differences actually exist, but in the frank and accurate recognition of such differences as are important, in the discounting of such differences as may be due to our varied vocabularies, and above all in the direction of personal acquaintance. Would this solution be furthered by opening the columns of THE AMERICAN FRIEND "to contributions from representatives of the various schools of thought among us" as our friend suggests? I cannot feel that this would help.

Who does not know how difficult it is to catch the spirit and import of another, even

over such an informal instrument as the telephone? Voices sound strained and unnatural. Innocent remarks take on sinister meanings. If this is true of the telephone it is truer of the pen. How few of us can let our real selves flow forth thus! Given an adequate background of friendship, the little black marks take on life and spirit, but without that background the pen is mightier than the sword and almost if not quite as destructive.

Accordingly, I have larger confidence in a discerning editorship which seeks to emphasize our common position and in renewed efforts to further personal acquaintance among all Friends. Such an editorship THE AMERICAN FRIEND now enjoys, and such efforts toward personal acquaintance we should all put forth.

ALEXANDER C. PURDY.

Hartford, Conn.

Editor THE AMERICAN FRIEND:

In a few words I wish to express my opinion in regard to opening the columns of THE AMERICAN FRIEND to the discussion alluded to Eighth Month fifth.

I have been very much pleased with the management of THE AMERICAN FRIEND and its policy of keeping the columns closed to any thing like an argument on points of disagreement. After living almost to the allotted three score and ten years, and having listened to and read discussions—which are almost impossible to stop before contention ensues—on various points of disagreement, I have failed to observe much real good and more often ill feeling and a lowering of that brotherly love that should exist. It is too much like war, that hardly ever settles any question.

I am reminded of a neighbor farmer who purchased and proceeded to use a different kind of cultivator in his corn field. His neighbors criticized; some said it would result in failure. He said but little; just cultivated his corn. In about two years one or two neighbors purchased the same kind of implement. In only a few years nearly all his neighbors were using the same. Did he convince them by argument? He convinced them by the results obtained.

Some of the disciples wanted Jesus to rebuke those who cast out devils by a different method. Did Jesus rebuke them? He was not so much interested in methods as He was in getting rid of devils. If we will all get real busy in getting rid of the devils about us, and living and preaching the Gospel of brotherly love, and real service to humanity, we will have but little time to discuss theology.

I may not agree with my brother in some

things but I would very much regret to have the columns of THE AMERICAN FRIEND opened in an effort to settle our disagreements. I am jealous for the unity of the church I love and for the work a united church may accomplish.

RICHARD C. GREENE.

Bradenton, Florida.

CHRISTIAN FELLOWSHIP

Editor THE AMERICAN FRIEND:

"That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: Yea, and our fellowship is with the Father, and with his Son Jesus Christ."—I John I, 3.

The theology of the earnest Christian is something more than theory-ology. It is "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands have handled, concerning the Word of life." Our theology has to do with God and his Son, for we know whom we have believed. Therefore, if God the Father, and his Son Jesus Christ are omitted our fellowship is gone: and if another rejects the Father and his Son Jesus Christ he is not in fellowship with us.

If Great Britain sends an ambassador to the United States, although we may receive him as a brilliant man, but reject him as an ambassador of Great Britain, we refuse to fellowship Great Britain and the one sent as to his mission. It is just as true that if we reject Jesus Christ the sent of the Father, the Saviour of the world, the redeemer, who came to reconcile the enemies of God to God, "In the body of his flesh through death." To reject Christ in his mission is to reject him and the Father also. And it will not mend the error to say a whole lot of pretty things about him and his teaching.

Our fellowship with the Father and his Son Jesus Christ is evident in that he "Gave unto us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." We fellowship God and his Son Jesus Christ, in that "we are God's fellow workers."

We fellowship all men who, like ourselves, have this ministry of reconciliation committed unto them. To tolerate, must less to fellowship those who have "any other gospel," than that of reconciliation to God through the death of his Son, is impossible; to do so would be to be untrue to our commission.

The unity of the early church was such that it was said of them, "They were all filled with the Holy Ghost, and they spake the word of God with boldness. And the here, and 'have lived happily ever after' with the mixed multitude of every faith and nation. This 'Swiss Family Robison'

multitude of them that believed were of one heart and soul." They were not a group that tolerated each other, they were baptised by the Spirit into one body; they had more than an intellectual grasp of the truth, having spiritual wisdom and understanding.

Brethren, let's not be deceived by the cry that is going up from every side, asking for tolerance. The Christian does not ask to be tolerated. He finds a holier place in the fellowship of the Spirit. Not that we give way to a persecuting intolerance, or fail to be tolerant in things of religion that do not affect the gospel of our salvation. Looking over history we learn that most separations in the church have been over some religious question rather than that of the gospel of Jesus Christ. It matters but little what a man's religion may be if only it leaves a place for the gospel which is the power of God unto salvation to every one that believes in Jesus Christ as the redeemer and Saviour of the world. Stand fast in the liberty wherewith Christ has set us free; being actuated at all times by love, for whatsoever is not of love is sin.

S. A. WOOD.

Knightstown, Indiana.

COOPERATION

Editor THE AMERICAN FRIEND:

The writer has no thought of presenting arguments for or against any line of teaching, nor of making any effort to defend any religious views which he may hold; neither does he wish to provoke any controversy; but he does wish to make just a few statements concerning his own deep-rooted conscientious convictions. Not that he has no arguments for and against various lines of teaching, nor that he has no reasons for the views which he holds; but this is not the purpose in this paper. He simply wishes to give a few personal thoughts concerning cooperation.

Earnest pleas are being made in the interest of coöperation; and articles are being written, deploring the fact that the Christian church is being disrupted, over non-essentials. Reflection is sometimes cast upon those whose consciences will not permit them to coöperate promiscuously, inferring that they are responsible for the lack of unity. With the writer, it is not a stubborn contention, but a real, definite, and old-fashioned conviction. He has been told, to his face, that we should coöperate to the fullest extent and ask no questions; but he feels that, in order to be true to God and to ourselves, we must inquire into the character of that with which we are asked to coöperate. "Can two walk together, except they be agreed?" Can opposites coöperate? Regardless of how others feel about the matter, there are those whose conscientious convictions will not permit them to coöperate promiscuously. May we not be permitted to stand true to our convictions. It is not a lack of Christian love, but a matter of Christian principle.

In the minds of some, the question of evolution

is a harmless non-essential; but not so with others. We have our own deep-rooted convictions concerning the matter, and must be true to them. The writer does not wish to pass judgment upon any one, nor to censure any one; but it is his candid conviction that evolution is not a matter of scientific investigation only, but that it fundamentally concerns Christian truth. It is, decidedly, his opinion, that it is contrary to the Holy Scriptures, and contrary to our adopted standards of Christian doctrine; that it is only an unproven theory, which is rejected by many of the leading scientists; and that the acceptance of the same, by us as a church, would undermine the very foundations of our Christian religion. If it be only a harmless non-essential, why not leave it entirely out of both public and private teaching, and thus avoid over-riding the convictions of those who can not accept it? Non-essentials should not disrupt the church; but let us be very careful and thoughtful in regard to how we classify essentials and non-essentials.

If any of our leaders should so far turn from our standards as to advocate war and armament, would we not find it necessary to withhold from him our coöperation? Would we not be justified in not only refusing to coöperate with him, but also in sending up our protest from every quarter of the church? Will you not grant the writer permission to withhold his coöperation from that which is, to him, of greater importance, and even more objectionable?

Please do not misunderstand the writer. He is not seeking controversy, nor desiring any reply. He is not making any charges. He is simply saying that he, personally, can not so violate his convictions as to coöperate with that which, as he understand it, is fundamentally and essentially opposed to that which he holds as most sacred.

F. J. COPE.

Portland, Oregon.

BROADCASTING FROM CAPAY RANCHO, CALIF.

Editor THE AMERICAN FRIEND:

Ellis and Clara Wells, whose "Little Ford rambled right along" from Wessington Springs, South Dakota, to take up pastoral work at Capay Rancho Community Friends, report "All's well at the House of Wells." This vineyard of the Lord is a comparatively new one, fostered by the California Yearly Meeting Board. Capay Rancho, so named from the oldtime ranch of 9,000 acres owned by one man, has been subdivided into home ranches of from 10 to 40 acres. These home ranches are owned by families of every brand of faith, as numerous as Battle Creek breakfast foods. The Friends Community Church has "a baker's dozen" of faiths coöperating together more harmoniously than, oft, "Birthright Quakers" function. For instance "a Swiss Family Robinson" of Catholics were brought into the church as living example of "a little child shall lead them," when their own child said,

"Father and Mother I want to become a Friend rather than a Catholic." And the Mother added, "We thought if our child wished to join Friends, so did we." And they joined "heart and hand" with Friends and their near neighbor—abroad and here—Hans Sirensen (Dane) however have a very "fellow feeling" one for the other in the friendly Fellowship of Community Friends.

Pastors of such mixed multitudes of "many men (*plus women*) of many minds," need to "walk softly before the Lord"—or mixed congregation of every faith and nation. So the pastors—ever at home in community churches—are trying to walk softly before the multitude, both within and without the Camp of Israel of the North Country of this "Land of Promise"—California.

Arriving on the eve of the Fourth of July, "the Master of Ceremonies" of the House of Wells rendered a patriotic sermon on the first Sabbath from the text, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." This, and the flag of our country, that the pastor asked an ex-Friend of the Hicksite faith go after and hang on the pulpit wall, made a good impression that first day, when Parsons and Parish are "on trial for life"—of Service, "short or long term"—as the case may prove.

The Wells' Ford rambling right along over the Old National Trails, contrary to the advice of Friends who "feared Fords could never wade the desert sands nor climb the mountain peaks," arrived at Whittier in time for the "best wine reserved to the last" of the Friends Passover—Yearly Meeting. As we said to Supt. Keates, "It was worth the long trek of 2700 miles racing with Father Time, to hear his inspiring bugle call, and catch the vision of the work of the Lord in the West Vineyard, where the "King's business requires haste."

As we met Friends from all over Quakerdom at this Mecca for those of the Friendly faith, suffice to say we felt right at home, right at once,—for the Lord's Chosen people—of any or every faith—after all are "Just Folks" as Edgar A. Guest, another People's Poet, like unto Riley—would say. Howsoever, "It takes a heap o' livin' to make a house a home." And revising the Guest maxim or proverb, this West-Minister Edition would read: It takes a heap o' livin' (bearin' and forebearin' of "Just Folks") to make a (Steeple) House a Home of harmonious friends.

Selah!

CLARA MARIS WELLS.

Orland, California.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you a hundred virtues which the idle never know.

—CHARLES KINGSLEY.

QUAKERDOM · AT · LARGE

Secretary Ernest Gregory kept open house in the pastor's study at Whittier, California, while Willard O. Trueblood and family enjoyed vacation during August. He found plenty to do with the typewriter telephone, and not infrequent visitors desiring to be shown over the church plant and Bible School buildings. One Sunday morning while there with his family on a short visit with relatives, Raymond Binford, president of Guilford College, N. C., preached very acceptably. They returned in time to attend North Carolina Yearly Meeting.

It is interesting to note, writes C. Wilfred Conard, in *The Friend* (Philadelphia), that the Quaker idea of the futility of the judicial oath has been accepted in the organization and procedure of the World Court. This is particularly gratifying, he adds, because the statute and rules of that great institution may be taken to represent the best judgment of the best minds in the world upon the subject. The statute creating the Court provides that "every member of the Court shall, before taking up his duties, make a solemn declaration in open Court, that he will exercise his powers impartially and conscientiously." There is nothing in this suggestive oath, which calls down the judgment of heaven on the offender in case the oath is violated. They are thus brought to an appeal to that "honor and conscience" which Friends have always recognized as the incentive for right actions.

Herbert E. Harris, who is a Friend and a member of the faculty of Whittier College, Whittier, California, has served during the past year as president of the local Rotary Club. He genuinely favored international peace and decided that Rotary should do something more than sponsor the idea. Having studied the situation, he decided that action was needed and straightway prepared a resolution which, with the sanction of his club, he carried to the international convention. The resolution asked that international directors form a permanent committee on international peace and, upon invitation, he outlined a plan to be put in operation in 2,400 cities in thirty-five nations, which aims to promote the same sort of understanding and goodwill among the citizens of the world that prevails in local service clubs. The program of activities for all clubs includes addresses, study of international problems, travel, education of youth in international goodwill, correspondence with clubs in other countries by every club in the world, co-operation with churches, schools, other clubs and organizations in this cause, through what is known in Rotary circles as the Sixth Ob-

ject and reads as follows: "The advancement of understanding, goodwill and international peace through a world fellowship of business and professional men, united in the Rotary idea of service."

Friends University, Wichita, Kansas, for the fourth consecutive year balances her budget, according to the financial secretary, W. Spencer Hadley. Not only have all bills of the college been paid, but for the fiscal year just ended, a surplus of approximately \$1500 remains. This year's budget was \$114,033, an increase of twenty per cent over last year. There are five sources of income, the largest being derived from tuitions which total \$65,000 annually. The interest on the \$400,000 endowment is \$18,400, rents from lands and city property owned by the college bring \$3,600 and the Friends Church donates \$2,000 annually, the remainder being derived from miscellaneous sources. The present total assets, including the buildings, amount to \$841,723.66, but the endowment must be increased to \$700,000 before March 1, 1927 and the college maintain an enrollment of 600 students in order to meet the requirements of the North Central Association of Colleges and Secondary Schools. If there is less endowment there must be a fewer number of students so that the same standard remains.

Years ago the Amboy, Indiana, Friends meeting became known because of the number of its members who were given to the church for full time Christian work. Such well known names as Charles E. Hiatt, Lewis W. McFarland, Milo S. Hinckle, Wilbur K. Thomas, Joseph Lamb, Morton C. Pearson, Marcus L. Pearson, Jesse I.

Phillips, are too well known among Friends to need any introduction to readers of *THE AMERICAN FRIEND*. It would seem that Amboy had furnished her quota of ministers to the church. Yet she has another to offer to the church and feels proud to do so. On September 1, William O. Fox becomes pastor of the Spiceland, Indiana, Friends church. He is a grandson of Hammer Ellis, a well known Friends minister of a generation ago. After graduating from the public schools he taught and worked his way through Indiana University. For the past eight years he has been cashier of the State Bank of Amboy. He has always taken a very active part in the work of the church, and for several years has taken great delight in his large class of young men in the Sunday School. He has been a very popular speaker at Sunday School gatherings, Brotherhood groups, commencements, etc. Several months ago he expressed a willingness to enter the ministry if there should be a place for him in the church. His Amboy Friends hate to see him go but rejoice that another has felt the divine call. He is married and has one daughter who will be a Sophomore in college this year.

NEWS OF OUR MEETINGS

The First Friends Church at Marion, Indiana, has extended a call to Frank Long of Wabash, Indiana, to take the pastorate of that meeting. He has accepted the call and with his wife will assume their duties at that place September first. He is no stranger to Marion people as he occupied the pulpit of one of her churches while attending Taylor University at Upland, Indiana. During that time he made many warm friends among those whom he served. The Marion Quarterly Meeting was held, August 15, in the First Friends Church with a good attendance. Charles E. Hiatt brought the message in the morning from the text, "I am among you as one that serveth." This message was well received by a large audience to whom he had endeared himself during his nine years service as pastor of this church. The many friends of Mrs. Charles E. Hiatt will be glad to know that she was able to be removed to her home near Winchester, Indiana, after having undergone a serious operation at the Grant County Hospital in Marion.

Long Lake Meeting, eight miles west of Traverse City, Michigan, was greatly strengthened by an evangelistic Bible Institute August 5-15. Percy M. Thomas of Fairmount, Indiana, conducted the evening evangelistic services while Will Kinsey of Richmond, Indiana, had charge of



the music and children's services. The morning Institute hours were from 10 to 12 o'clock each day except Sunday and Monday. A fifteen minutes song service was followed by an address with intermission at 11 and Bible study during the second period. Percy Thomas delivered three addresses on The True Church, Its Commission and Community. Will Kinsey delivered an address on Personal Work. Gervas A. Carey, the local pastor, gave three lessons on The Origin of Our English Bible and conducted the daily Bible study of the book of Romans. Seven children professed conversion in the children's meetings. Several adults were under deep conviction of their need of Christ but having lost that childlike faith and responsiveness declined his gracious invitation. The inspiration of the meetings and their educational value to the church will be noted in renewed life and activity. The ministry of Percy Thomas and Will Kinsey in gospel message and song was greatly appreciated by all. A junior choir assisted in the song service and afforded an opportunity for participation in the service by the children.

As a tribute of the love and esteem in which Claudius A. and Meribah James, their pastors, and family are held by the membership, about all of the resident members of Raysville Monthly Meeting, near Knightstown, Indiana, completely surprised them on Tuesday evening, August 17, when they gathered at their home with well-filled baskets and ate supper with them. Later there was an interesting program of readings, music and games, after which words of appreciation of their service were spoken by George W. Bird on behalf of the pastoral committee, and by Wayne W. White and Floyd Baker on behalf of the Sunday School classes taught by the pastor and his wife. The library table and cover which were then presented by Oliver M. Davis on behalf of the congregation were much appreciated by the pastors as shown by their response. The first week in September, the James family will move to Jonesboro, Indiana, to take up pastoral work and will be succeeded at Raysville by John Saint and daughter Maud, of Grant City, Indiana.

Springdale Quarterly Meeting was held at Springdale, Iowa, the first week in August. Charles O. Whitely, Yearly Meeting Superintendent, was in attendance at every session as was also the Quarterly Meeting Superintendent, Walter Wilson, who presided. Charles Whitely outlined a program at the Meeting on Ministry and Oversight which, if endorsed by the Yearly Meeting, will be the goal for the coming year, and Walter Wilson presented his concern in connection with the United Budget. The meeting for worship on Saturday morning will long be remembered by those present. Many expressions of

praise and thanksgiving in testimony and song made the occasion a real love feast. Charles Whitely brought an inspiring message on the topic "The Perfect Christian," and Viola Smith followed with a short exhortation to make everything count for real character. The business meeting was featured by discussing the work of the past year. There was much that was encouraging and also much to challenge greater effort.

Ackworth Quarterly Meeting met August 20-22, 1926, at Ackworth, Iowa. The Quarterly Meeting on Ministry and Oversight met Friday night. The time was spent mostly in hearing the reports of the spiritual condition of the various meetings. Indianola reported the addition of 23 members by letter and 27 members by request. The Quarterly Meeting was inspired and blessed by the presence of Clara Haworth from Denver, Colorado, and of Charles O. Whitely, Yearly Meeting Superintendent. He spoke at the meeting for worship on Saturday afternoon on the theme, "Be Ye perfect as your Heavenly Father is perfect." Sunday afternoon Lois Lympus gave an oration on Peace which was followed by an address by Charles O. Whitely to the Young People. He reminded them that there were many tasks for them to tackle such as peace, and racial problems.

Harvey A. Wright is now comfortably located in the parsonage at Springdale, Iowa, and finds himself among delightful people. He and his family enjoyed having the Christian Endeavorers with them, August 20, and since playing and eating with them feel quite well acquainted.

CENTENNIAL AT FAIRFIELD

Fairfield Monthly Meeting celebrated its one hundredth anniversary at Fairfield Church, one mile west of Camby, Indiana, August 15, 1926, at 10:30 A. M. It was set off from Blue River Quarterly Meeting Eighth Month 5, 1826.

Charles L. Mendenhall presided and Marcia M. Furnas read the opening minute used at the first Monthly Meeting, also the names of the committee that was sent to open the meeting. Those who took part in the program were former residents of this community.

Charles L. Jessup, Brownsville, Texas, preached the sermon. Three hundred partook of a picnic dinner, during the noon hour. The afternoon was devoted to reminiscences led by Charles A. Reeve, and Wilson S. Doan of Indianapolis. Solos were sung by Mildred Barrett Pearson and Charles Kellum. An interesting exhibit was enjoyed of old time pictures and costumes.

The present church which is over thirty years old is at the same place as the first church.

SERVICE COMMITTEE NEWS

So much interesting information about other organizations, home and foreign, comes to the office of the American Friends Service Committee that we wish we could share it more often with you. Naturally reports on the work of our own Committee come first, and each week we try to give Friends either by specific articles or by news items from everywhere a general understanding of this tremendously vital international work to which we have pledged our interest and support.

Gilbert McMaster, our indefatigable representative in Germany, wrote that the Berlin office was following with a great deal of eagerness Rufus Jones' plans for his trip to the Near East. China is concerning European church circles just as much as it is concerning some of the American churches, and he sent us an article ably translated by Bertha Bracey which appeared in a Catholic youth paper "Vom frohen Leben!"

"The Chinese Catholic Youth Association is a union of Catholic Chinese students in Europe, above all in France and Belgium, which was founded two years ago. At that time it had only about a dozen members, but its active work has succeeded in winning more and more Chinese students to the Catholic faith, and today it has more than 300 members."

Chinese students who go to American and European universities for their education return to their native homes as leaders prepared to put into practice the many ideas their higher education and their contact with foreigners have given them. It is comparatively easy for these students, gaining their own religious views and revolting against Christianity because of what they have seen of it in China, to throw in their lot with Materialists. The Socialist-Communist Movement is well organized, and every new-comer from China is immediately "worked." In some cases homes have been built in which Chinese students who accept the political views of Marxism can live free of rent.

The Chinese Catholic Youth Association is working for Catholicism among the Chinese students. It admits that it is having a hard piece of work, but the results, though slow, are encouraging. One part of its program is the publishing in China of a weekly paper "Catholic Youth," which has many articles on the Movement and on Chinese conditions particularly of a political nature. The paper is promoting a national feeling among the Chinese, with no thought of encouraging the kind which means hatred of foreigners, but on the contrary, the idea of the reconciliation of the people in the spirit of Christianity is cultivated.

Discover the things that awaken gratitude in a man's heart and you have gone far toward estimating the quality of his life and influence.

INTERNATIONAL SUNDAY SCHOOL LESSON

September 12, 1826

Gifts for the Tabernacle.

Lesson Material: Exodus 35:4 to 36:7.

Reference Material: Malachi 3:7-12. I Cor. 16:1-4. II Cor. 8:1-15.

Devotional Reading: Psalm 84:1-12.

Golden Text: Honor Jehovah with thy substance, and with the first fruits of all thine increase. Prov. 3:9.

Topic for Young People and Adults: Generous and Systematic Giving.

Intermediate and Senior Topic: Liberal Giving.

Daily Readings

M.—Gifts for the Tabernacle, Ex. 35:20-29.

T.—Robbing God, Mal. 3:7-12.

W.—Giving in the Early Church, Acts. 4:32-37.

T.—Generous Giving, Ex. 36:1-7.

F.—Miserly Giving, Acts 5:1-11.

S.—Our Example in Giving, II Cor. 8:7-15.

S.—Gifts for the Church, Psa. 84:1-12.

Between the Lessons, Moses' beautiful example of true prayer, which was described in the last lesson, accomplished worthwhile results. Jehovah, a "God merciful and gracious" (Exod. 34:6) gave to Moses for the Israelites the words of the covenant which he made with them, promising "to do marvels" (see 34:10-28). On the part of the people, the influence of Moses' example is to be seen in the present lesson, when, after a simple presentation of the plans for a "Tent of Meeting," they responded in the manner pictured in this instance of Liberal Giving. (How different Moses' quiet appeal from the thumb-screw methods in use today to extract money from reluctant givers!)

Liberal Giving is Prompt. "They came," vs. 21. The old proverb that "he gives twice that gives quickly," has much of truth, for tardiness in giving is often both criminal and dangerous, since selfishness takes advantage of every delay. A woman who had unexpectedly received a large sum of money, exclaimed, "Quick, let me give the tenth to God before my heart grows hard."

Liberal Giving takes in All. "Every one," vs. 21; "Every man," vs. 23; "all the women," vs. 26. One of the chief reasons for the present financial difficulties of our Friends meetings and work is the fact that the burden of giving is borne, (and the blessing experienced) by a fraction, often very small, of the membership. What proportion in your meeting are sharing in this service?

Liberal Giving is by Willing Givers. "Every one whom his spirit had made willing," vs. 21; "as many as were willing-hearted," vs. 22. This "old subscription list," as Dr. Alexander Maclaren calls this chapter, is a fine illustration of the principle which Paul gave to the Corinthians: "Let each man do according as he hath purposed in his heart; not grudgingly or of necessity, for God loveth a cheerful giver." II Cor. 9:7. Coming from these shepherds of the wilderness, every gift meant a sacrifice, the parting with some treasure brought from Egypt. "The world asks, How much does he give? Christ asks, Why does he give?" (John R. Mott).

Liberal Giving consists of what we have. Notice the variety of gifts: personal jewelry, textiles, hides, metals, raw material, precious stones; and what was not least in value, labor of all kinds, vs. 22-28. Men and women alike contributed. This list is note-worthy for the fact that the gifts of the wealthy are placed near the end, not first, as is usually the order. The form as well as the measure of our giving is to be determined by the principle that "what we have settles what we should give." Or as Paul puts it, "If the readiness is there, it is acceptable according as a man hath, not according as he hath not." II Cor. 8:12.

Liberal Giving of this kind brings surprises. They brought "too much," so it became necessary to restrain the people from bringing." Exod. 36:6, 7. Might this happen today, if all were willing-hearted and gave systematically and generously?

WENDELL G. FARR.

Wilmington College.

BIRTHS

CARY—To Richard L. and Mary Cary, Baltimore, Md., August 20, 1926, a daughter, Ellen Brooks Cary.

COOK—To Theodore M. and Mamie B. Cook, West Branch, Iowa, August 12, 1926, a son, Theodore Robert.

MARRIAGES

DOUGLAS-FRAZEE—At the home of the bride's parents, Austin and Evaline Frazee, Rushville, Indiana, August 1, 1926, Dorothy Frazee and C. Harold Douglas, pastor of the Friends Church, Dayton, Ohio. Charles B. Douglas, father of the groom, minister.

KRUMM-VORE—At the Motor Friends Church near Milo, Iowa, August 19, 1926, using the Friends ceremony, Esther Vore, daughter of Mr. and Mrs. Henry M. Vore, and Valentine Krumm, son of Mr. and Mrs. Henry Krumm of Grinnell, Iowa. Minnie McGraw, Howard Mosher, Florence Smith and John Parkison were the Monthly Meeting Committee, and Henry M. Vore, the minister.

DEATHS

CARTLAND—At her home in Poughkeepsie, New York, August 21, 1926, Marietta Cartland, in her 41st year. Death came as a blessed relief after a long, courageous battle against pain and disease. This is the first break in the family of seven children of Fernando G. and Abbie Farr Cartland.

KING—At Wichita, Kansas, June 6, 1926, Hannah King, aunt of Mary Pumphrey, aged almost 90 years. Formerly of Suffolk, England, she has lived in Kansas since 1887, and was a faithful member of the Society of Friends, attending meeting as long as she was able. For more than seven years she was in the State Hospital at Osawatimie, during which time Melissa Stanley Fellow was her appointed guardian. She was the last of eleven children in her father's family.

MOORMAN—At her home in Richmond, Indiana, August 15, 1926, Nancy H. Moorman, a member of Whitewater Monthly Meeting, and for several years, an elder.

THOMPSON—At his home in Paoli, Indiana, July 14, 1926, Walter J. Thompson, son of Jonathan and Sarah Dixon Thompson, aged nearly 64 years.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

The American Friend

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John 3:7

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